THE DOCTRINE Of the beginning of CHRIST.

Short for memory, plain for capacity, delivered almost in the expresse words of the Text, for the more Authority.

By SAMUEL HIERON, Minister of the Gospel.

1 Corinth. 14.20.

Brethren, be not children in understanding; but as concerning maliciousnesse be children: but, in understanding be of a ripe age.

LONDON,
Printed for *H. Robinson* at the three Pigeons in Pauls Church yard, 1658.

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An Advertisment to the READER.

I Offer here unto thee, good Reader, this short Catechism, neither preferring it before other the like briefs of religion, neither yet equalling it to any, but I willingly submit it to thy judgement, to place it in what rank thou wilt. Onely this, if thou art disposed, after thou hast viewed the Title, to look further into the thing it self, then I pray thee by the way, to take notice of this mine acquainting thee with the order and manner of that which followeth.

For order it sheweth thee first what was the excellency of thy first making by the eternal Trinity: Secondly, it discovereth 1. 2.

the depth of miſery, into which thou haſt plunged thy ſelf, by communicating with Adams diſobedience, together with thy utter diſability, ſo much as by a thought to deſire, or to deſerve
3. thine own recovery. Thirdly, it pointeth out Chriſt unto thee, whom God the Father hath ſealed a to ſave his people from
a Iohn 6.27.
b Matth.1.21.
their ſins b. Fourthly, it maketh
4. known unto thee the ſufficiency of his ſacrifice, and the means of applying it to thine own ſoul.
5 Fiftly it teacheth thee whence to expect faith, what means to uſe for the attainment of it, and how to be aſſured that it is unfained. Sixthly, becauſe the end
6 of the appearing of grace is, that we ſhould deny ungodlineſſe,
c Tit.2.11,12. c therefore it urgeth upon thee the neceſſity of good works, that ſo thou mayeſt be neither idle, nor unfruitful in the knowledge

of

of our Lord Jesus Christ. d Seventhly, forasmuch as the way of the righteous shineth as the light that shineth more and more unto the perfect day e; therefore also it calleth upon thee to grow in grace f; and informeth thee by what helps thou mayst be led forward unto perfection. g Eighthly, lest in this good course, being encountered with unexpected tribulations, thou shouldest be wearied and faint in thy mind, h it fore-adviseth thee of the certainty of divers afflictions; and teacheth thee both how to frame thy self to the taking up of thy cross, & withal what quiet fruit of righteousnes to expect by being exercised thereby i; In the midst of all, still looking for the blessed hope and appearing of the glory of the mighty God, and of our Saviour Jesus Christ k. Ninthly, and lastly, the general direction.

d 2 Pet. 1. 2

e Prov. 4. 18.

f 2 Pet. 3. 18.

g Heb. 6. 1.

h Heb. 12. 3.

i Heb. 12. 12.

k Tit. 2. 13.

ction for holineſſe and righte-
ouſneſſe, it applieth to particu-
lars, both to thy daily carriage
in the uſe of things indifferent,
as apparel, meat, recreation, reſt;
and to thine, age, quality and
calling: that ſo in every reſpect
thy converſation may be ſuch as
becometh the Goſpel l. This is
the courſe and ſumme of this
form of holy doctrine, whereun-
to my deſire is to deliver thee m,
and in which I perſwade my ſelf
I have compriſed the full ſum of
true religion.

l Phil. 1. 27.

m Rom. 6. 17.

Now for the manner of it; I
have as neer as I could poſſibly,
in each anſwer, kept my ſelf to
the words of the holy Text: Thou
ſhalt finde me to have failed in a
very few: and yet in thoſe, if thou
confer with that place to which
I refer thee, thou ſhalt finde me
not to have erred from the mean-
ing of the Spirit of God therein.

The

The reaſon of this courſe is, firſt to acquaint thee with the language of the Scripture, Secondly, that each point may have the more credit, when thy conſcience ſhal ſee itſelf, hear, as it were, God and It ſpeaking of every anſwer. Thirdly, that thou mayeſt acknowledge, that which many in their ignorance will not beleeve) the Scripture is a rich ſtore-houſe, affording directions for every particular.

Now where I have ſuppoſed ſome word or ſpeeches to be ſuch as might breed thee ſome trouble not being rightly underſtood, I have in the margine (as it were) reached thee a light for the cleering of all ſuch darker places, that thou mighteſt both know the ſenſe and acknowledge the certainty,
n *of thoſe things wherein my de-* Luke 1.4.
ſire is thou mayeſt be inſtructed. This is all whereof I have to ad-

moniſh thee: proceed now, in Gods name, to the peruſing of the thing it ſelf; and the Lord give thee underſtanding in all things. o *All that I deſire of thee (by the way of recompence) for my endeavour to do thee good, is that thou wouldeſt ſtrive with me by prayers to God for* p *me, that I may fulfil the miniſtry which I have received in the Lord* q; *and ſo I commend thee to him, and to the word of his grace, wiſhing thee an inheritance among them that are ſanctified* r.

o 2 Tim. 2. 7

p Rom. 15. 30.

q Col. 4. 27.

r Acts 20. 3.

Modbury in Devon. the fourth of Auguſt, 1604.

Thine in the Lord,

SAMUEL HIERON.

THE DOCTRINE Of the beginning of CHRIST.

Queſtion.

WHo made man?

Anſw. The Lord God *a*

Q. *What is God?*

A. The almighty, *b* which is, which was, and which is to come, *c* Revel. 1. 8:

Q. *How many perſons be there in the God-head?*

A. Three *d*: the Father, the Word *e*, and the holy Ghoſt. 1 John. 5. 7.

a Gen. 2. 7.

a *Therefore ought we to be cheerful in the ſervice of God* Pſal 100. 1, 2, 3.

b *Able to do whatſoever he will*, Pſ. 135. 6.

c *To this agreeth Gods name*, I AM Exod. 3. 14.

d *A perſon is a diſtinct ſubſiſtence, having in it the whole God-head*: e *The Son ſo called*: John 1. 1. *becauſe he is the expreſſe image of his Father, even as a word is of the ſpeakers minde.*

Q. *Are*

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Q. *Are there then three Gods?*

A. To us *f* there is but one God: 1 Cor. 8. 6.

f Who are Christians.

Q. *Wherefore did God make man?*

A. For his own sake: *g* Prov. 16. 4.

g For his own glories sake.

Q. *Whereof was man made?*

A. Of the dust of the ground: *h* Gen. 2. 7.

h That teacheth humility, Gen. 18. 27.

Q. *After what fashion did God make man?*

A. In his own image: Gen. 1. 27.

Q. *What was his image especially?*

A. Righteousnesse and true holinesse, Ephes. 4. 24.

Q. *Doth this image of God abide still in our nature?*

A. We all have sinned, and are deprived of the glory *i* of God: Rom. 3. 23.

i Of that glorious estate which standeth in having fellowship with God.

Q. *What is sin?*

A. The *k* transgression of Gods Law: 1 John 1. 4.

k That is, this slipping of man from his first excellency.

Q. *What was the first sin, by which came this spiritual nakednesse?*

A. Adams

A. Adams *l* eating of the forbidden fruit: Gen. 3. 7.

Q. Who drew Adam *to that sin?*

A. The old serpent the Devil: he was the murderer from the begining *m*: Rev. 12. 9. Gen. 3. 1. John 8. 44.

Q. What entred into the world thereby?

A. Death came over all men: Rom. 5. 12.

Q. Why? there was but one man sinned.

A. Yet by the offence of one, the guilt came upon all: *n* Rom. 5. 18.

Q. In what state then are we of our selves?

A. Born in iniquity, *o* and the children of wrath, Ephes. 2. 3. Psal 51. 5.

Q. And what is belonging to us?

A. Except we repent, *p* we shal all perish: Luke 13. 3.

Q. Can we by no means remedy this?

A. No: for what can a man give for the recompence of his soul? Math. 16. 26.

Q. What

l *The nakednesse which* Adam *then saw in himself, was of the soul especially, which brought the shame of bodily nakednesse.*

m *Both of body and soul.*

n *We were all in* Adams *loines, and* Adam *was a publick person.*

o *Being both void of all goodnesse, and apt and prone to any sin whatsoever*

p *That is, turn from all our sins unto God, and become new creatures* 2 Cor. 5. 17.

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q Causes or means

Q. *What is then the holy name given under heaven whereby we must be saved?*

A. Jesus Christ Acts 4. 12.

Q. *What is Jesus Christ?*

A. A holy thing born of a woman, *r* and called the son of God: Luke 1. 35.

r At his birth he first became man, yet was always God over all, blessed for ever, Rom 9. 5.

Q. *What hath he done for us?*

A. He hath given himself *s* for us: Ephes. 5. 2.

s To be a sacrifice for our sins, which sheweth both his love and sufficiency of his sacrifices.

Q. *Wherefore hath God sent him to do this for us?*

A. That we should not perish but have life everlasting Joh. 3. 16.

Q. *How doth he bring this to passe for us?*

A. By being our redemption *t* and our righteousnesse *u*: 1 Cor. 1. 30.

t That saveth us from perishing.
u Thereby have life everlasting.

Q. *How is he our redemption?*

A. Because he hath bought us with the price of his own blood, 1 Cor. 6. 20. 1 Pet. 1. 19.

Q. *How is he our righteousnesse?*

A. Because he doth present us without fault in Gods sight: Col. 1. 22.

Q. *How*

Q. *How are we made righteous through Christ?*

A. As he was made sin for us: x 2 Cor. 15. 21.

Q. *How come we to the knowledge of all this?*

A. By the Word of truth, which is the Gospel, Col. 1. 5.

Q. *What is the Gospel?*

A. Glad tidings to all Gods people, y Luke 2. 10.

Q. *To whom do these benefits of Christ appertain?*

A. Even to those which beleeve in his Name: z John 1. 12.

Q. *What is faith?*

A. To know a that Jesus is the Christ b the son of the living God: John 6. 69.

Q. *Is it not in our power to beleeve?*

A. No man can come c to Christ, except God the Father draw him, d John 6. 44.

Q. *What is the outward means by which faith cometh?*

A. The hearing of a Preacher which

x *Our sin was imputed to him, and so his righteousnesse to us which is also accompanied with sanctification, as a testimony to our soules of our discharge before God.*

y *So much is meant by (the people)* The, *is a word of distinction, compare,* Mat. 1. 2, 1.

z *Faith is the condition of the new covenant.*

a *By proof of Scripture, and by comfortable experience in a mans own soul.*

b *Besides whom no other is to be looked for.*

c *That is, beleeve in him:* Iohn 6. 35.

d *Work faith in him by his Spirit, and of unwilling, make him willing.*

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which is sent*: Rom. 14. 15.

Q. *What is the inward means?*

A. The opening of the heart, e Acts 16. 14.

Q. *When doth the word preached work best with the hearers?*

A. When it is received, not as the word of man, but as it is indeed the word of God: 1 Thes. 2. 13.

Q. *What is specially to be cared for by those which think they have faith?*

A. To prove f themselves whether they are in the faith or no: 2 Cor. 13. 5.

Q. *What is the principal fruit of faith by which it is known?*

A. The purifying of the g heart, Acts 15. 9.

Q. *What is the surest note of a purified heart?*

A. A desire in all things to live honestly, h Heb. 13. 18.

Q. *What is chiefly to be urged upon those which beleeve?*

A. That they be careful to shew forth good works, i Tit 3 8. 2 Pet. 1. 10.

Q. What

* That is, who is induced with gifts to Teach: for God sends no other.

e To listen and to be able to make a good use of things taught.

f Because it is an easie and dangerous thing therein to be deceived.

g the heart is wicked above all things: Ier. 17 9. and the thoughts of it are onely evil every day, Gen. 6. 5.

h Making conscience to avoid every sin.

i For the glory of God, and the example of others, Matth. 5, 16. For the crediting their profession: Tit. 2. 20. and sealing up to themselves their election.

beginning of Christ.

Q. *What works be good?*

A. Such as God requireth, *k* Micah. 6.8.

k *The will of God is the rule of all good.*

Q. *When are our works called good?*

A. When we have respect to all *l* Gods commandments: Psal. 119.6.

l *Not seeking a dispensation for any one sin, and doing good duties for the commandments.*

Q. *How many be the commandments of God?*

A. Ten: Exod. 34.28.

Q. *What is the brief sum of them all.*

A. Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind, *m* and they neighbour as thy self: Mat. 22.37,39.

m *Thus is the law of God spiritual, binding even the most secret thought* Rom. 7.14.

Q. *Are we our selves sufficient to good works?*

A. No; our sufficiency is of God: *n* 1 Cor. 3.5.

n *He worketh both the will and the deed:* Phil. 2.13.

Q. *Are we then saved by our works?*

A. No; but by grace, *o* Ephes. 2.8,9.

o *For even our righteousnesse is as filthy cloths:* Isai. 64.6.

Q. *Is not our salvation partly by works, partly by grace* p?

p *The Papists divided our salvation between these two.*

A. Then

A. Then grace were no grace, Rom. 11.16.

Q. What is further required of a Christian?

A. To encreaſe *q* more and more *r* 1 *Theſ.*4.1.

q *Not to go forward is to go backward, and he which thinks he hath grace enough hath none at all.* Luke 8. 18.

r *In knowledge, in faith, and in obedience.*

Q. How many means be there to further our increaſing?

A. Three eſpecially.

Q. What is the firſt?

A. The ſincere milk of Gods word, 1 *Pet.* 2.2.

Q. How many wayes are there of uſing the word?

A. Foure.

Q. What is the firſt?

A. A publike hearing, with an honeſt & good heart, *ſ Lu.*8.15.

ſ *A heart like the good ground inwardly well ſeaſoned, and bringing forth good fruit outwardly.*

Q. What is the ſecond?

A. Daily ſearching of the Scriptures, whether thoſe things which we hear are ſo *t Acts* 17.11.

t *Try all things.* 1 Theſſ. 5. 21.

Q. What is the third?

A. To let it be our meditation *u Pſal.*119.97.

u *To know what meditation is, ſee theſe two places.* Pſal. 72.6. Luk. 2. 19.

Q. What is the fourth?

A. To talk of it, *w Deut.*6. 7.

w *With ſobriety, reverence and humility.*

Q. What is the ſecond means to edify us in our holy faith?

A.

A. Praying in the holy Ghost. x Jud 20.

x By the direction of Gods spirit

Q. *What is prayer?*

A. A pouring out the very soul before the Lord; y 1 Sam. 1. 15. Psal. 62. 8.

y Therefore prayer must be with humility, feeling, and faith.

Q. *Who is the onely Mediatour by whom we must pray?*

A. There is one z Mediatour, Jesus Christ; 1 Tim. 2. 5.

z But one, as there is but one God.

Q. *Know we how to pray as we ought?*

A. No; yet Gods Spirit helpeth our infirmities; a Rom. 8. 26.

a Sheweth us our wants, and teacheth us how to behave our selves as we ought.

Q. *What is the best rule of prayer?*

A. That which Christ taught; Matth. 6. 9.

Q. *What is the third means of our spiritual increase?*

A. The use of the seals b of Righteousnesse, the two Sacraments; Rom. 4. 11.

b Seeing they be seals, they do confirm faith.

c Onely these two are Sacraments, because to these two onely it is promised, that by the right using of the outward signes in them the favour of God in Christ shall be sealed up unto our souls.

Q. *What be they?*

A. Baptism and the Lords Supper; c Matth. 28. 19. 1 Cor. 11. 23.

Q. *How doth Baptism strengthen*

our faith, & further our obedience?

A. When we duely conſider the nature and end of Baptiſm.

Q. *What is the nature af Baptiſme?*

A. It is the waſhing *d* of the new-birth: Tit. 3. 5.

Q. *Can the waſhing of the fleſh ſave us?*

A. Baptiſme is but a figure: *e* it is the blood of Chriſt which purgeth the conſcience: *f* 1 Pet. 3. 21. Heb. 9. 14.

Q. *What is the end of our waſhing in Baptiſme?*

A. That we ſhould be holy, and without blame, zealous of good works: *g* Epheſ. 5. 27. Tit. 2. 14.

Q. *How doth the Sacrament of the Lords ſupper increaſe our faith?*

A. Becauſe it ſheweth the Lords death until he come: *h* 1 Cor. 11. 26.

Q. *How muſt the ſacrament be uſed?*

A. Every man muſt examine *i* himſelf, and ſo let him eat of the bread, and drink of the cup: 1 Cor. 11. 28.

Q. *What*

d *A waſhing, which both declareth & ſealeth to us our new birth, and therefore muſt increaſe our comfort in Chriſt.*

e *Which doth ſhadow out our ſanctification and deliverance from ſin and death.*

f *The outward ſigne doth not of it ſelf beſtow grace.*

g *The meditation hereof will ſtir us up to obedience.*

h *Chriſts death is the ground of our faith.*

i *Touching his faith and repentance.*

Q. What must every Christian make account of, that holdeth this course?

A. That he must through many afflictions enter into the kingdom of God, Acts 14.22.

Q. Is it good for us to be afflicted?

A. Yea, in sundry respects: Psal.119.71.

Q. What is one?

A. Before we be afflicted, *k* we go astray, Psal.119.76.

k *Affliction is a mean to reclaim us, and so to free us from the condemnation that shall come upon the world:* 1 Cor. 11. 32.

Q. What is another?

A. In our affliction we wil seek God diligently, Hos.5.15.

Q. What is the third?

A. Affliction maketh our faith much more precious then gold: *l* 1 Pet. 1.7.

l *The strength of our faith is tried, and our experience of Gods love increased by affliction.*

Q. How many sorts afflictions be there?

A. Two: inward and outward.

Q. What be inward afflictions?

A. Satans buffetings, and the drawing by our own concupiscence, *m* 2 Cor.12.17. Iam.1.14.

m *The corruption and sin that is dweling in us.*

Q. How doth Satan deal with Gods children?

A. He doth winnow them *n* as wheat: Luke 22.31.

Q. What is our duty therfore?

A. To be sober *o* and watching, *p* putting on the whole armour of God: 1 Pet. 5. 8. Ephes 6. 11.

Q. What is our comfort herein?

A. Christ hath prayed that our faith may not fail: *q* Luke 22. 32.

Q. Yea, but the devil is a roaring Lion?

A. Greater is he which is in *r* us, then he which is in the world: *s* 1 John 4.4.

Q. How doth our inward concupiscence afflict us?

A. When it leadeth us captive, that we cannot do the good which we would: *t* Rom. 7. 19, 23.

Q. What is our duty hereupon?

A. To keep our hearts with all diligence: *u* Prov. 4.23.

Q. What is our comfort in this case?

A. The power of God is made perfect (*w*) by our weakneſſe: 2 Cor. 12. 9.

n *Sift them by ſundry tentations.*

o *Both in applythe inward graces of the mind,* Rom. 1.2.5. *and in uſing the outward bleſsings of this life.*
p *For the preventing of aſſaults.*
q *The prayer for the Diſciples is for all beleevers.* Iohn 17. 20.

r *Chriſt by his ſpirit.*
s *Satan the prince and god of this world.* 2 Cor. 4.4.

t *Hence ariſeth the combat betwixt the fleſh and the ſpirit in Gods Children.* Gal. 5.15.
u *That evil motions way either not abound or be ſoon ſuppreſſed.*
w *Is made more manifeſt.*

Q. But

Q. *But alas we come far short of our duties?*

A. The Lord will spare us, *x* as a man spareth his own son that serveth him: Mal. 3. 17.

x *By accepting the will for the deed,* 2 Cor. 8,12.

Q. *Put case the childe of God fall into some foul evil?*

A. Though he fall, yet he shall not be cut off: for the Lord putteth under his hand: *y* Psa. 37. 24.

y *God performeth the good work he hath begun,* Phil. 1. 6.

Q. *What be outward afflictions?*

A. In good name, in goods, in person:

Q. *What is affliction in good name?*

A. When all manner of evil is spoken against us for Christs take *z falsely*: Mat. 5. 11.

z *For malice to our good profession.*

Q. *What must be our care in such cases?*

A To have our conversation honest, that those which speak evil, may either be converted, *b* or ashamed: *c* 1 Pet. 2, 12. Tit. 2. 8.

a *Let none of you suffer as an evil doer.* 1 Pet. 4. 15.
b *By our good example.*
c *When they have no just cause of reproach.*

Q. *What is our comfort in his crosse?*

A. The reward is great in *d* heaven; Mat. 5, 12.

d *This was Christs own comfort in the like case,* Heb. 12. 2.

Q. *What is affliction in goods?*

A. Losses of divers kinds.

Q. *What is chiefly to be thought upon in such an affliction?*

A. That we open not our *e* mouth, because it is the Lord that hath done it: *f* Psal. 39.9.

e To murmure or repine.

f It is come to pass by his providence, Iohn 5. 6.

Q. *What is our comfort herein?*

A. The Lord is able to give us more: 2 Chron. 25.9.

Q. *But how if he still keep us low?*

A. Yet a good conscience *g* is a continual feast, *h* Prov. 15. 15.

g Which assureth a man of Gods favor in Christ.

h And of his own care to live uprightly.

Q. *What is affliction in a mans person?*

A. Sickness and death.

Q. *What is the first thing to be done in sickness?*

A. That we confesse against *i* our selves, our wickedness unto the Lord: Psal 32.5.

i A continual matter of rejoycing 2 Cor. 1.12. *Sin is the cause of all sickness, and therefore must first be looked to.*

Q. *What is our comfort in sickness?*

A. That the Lord will turn all our bed in our sickness, Ps. 41. 3. *k Will give patience for the present and health after, if he see it good.*

Q. *How if the Lord recover us?*

A. We must sin no more *l* lest a worse thing come unto us: Iohn 5,14. *l As we did before our sickness: for God doth not visit in vain.*

Q. *Is*

Q. *Is it not lawful to use charms for the curing of diseases?*

A. Let there be no charmer found among you, saith God: Deut. 18.10,11.

Q. *But yet many have been holpen by such means?* m

A. We may not do evil that good may come thereby. Rom. 3.8.

Q. *what is our principal duty in respect of death?*

A. To die daily: n 1 Cor. 15.13.

Q. *What is the best comfort when the time of departing is at hand?*

A. That we have kept the faith, o 2 Tim. 4.7.

Q. *What besides?*

A. That Christ hath plucked out the sting of death, which is sin: p 1 Cor. 15.55,56.

Q. *When will God wipe away all tears from the eyes of his children?*

A. At the time of refreshing, q Rev. 21.4. Acts 3.19.

Q. *What time is that?*

A. When that same Jesus Christ which is now preached un-

m *This is the common pretence of the ignorant, not considering that the devil bringing ease to the body, intendeth mischief to the soul.*

n *Still looking for death, and preparing to entertain it.*

o *Have been stedfast in the profession of the truth.*

p *Sin being pardoned, death is not dangerous.*

The time is the time of ful redemption: Rom. 8. 23.

to us, ſhall come to judgement; Acts 3. 19.

Q. Is that time neer?

A. The Iudge ſtandeth before the door; Iam. 5. 9.

Q. In what manner will he come?

A. In his glory, and all his holy Angels with him; Mat. 25. 31.

Q. What will he doe when he cometh?

A. He will ſeparate the ſheep from the goats; *r* Mat. 25. 32.

Q. Who be his ſheep?

A. They which hear and know his voice, *ſ* and follow him, *t* Ioh. 10. 4. 27.

Q. Who be the goats?

A. They which believe not, Ioh. 10. 26.

Q. What will he ſay to the ſheep?

A. Come ye bleſſed, inherit (*w* a kingdom: Mat. 25. 34.

Q. What will he ſay to the goats?

A. Depart from me, ye curſed; Mat. 25. 41.

Q. What ſhall then become of the ſheep?

A. Where

r He makes way to this ſeparation daily by the preaching of the Goſpel. Mat. 3. 12.

ſ Sounding in his word.

t That truth of doctrine and manner of holy living, which are taught by him.

u Not only open infidels, but alſo ſuch as make a ſhew of godlineſs, but deny the power thereof.

(w) They are heirs annexed with Chriſt. Rom. 8. 17.

A. Where Christ is, *x* there shall they be also: John 14.3.

x *In his presence is the fulnesse of joy.* Psal.16.11.

Q. *What shall happen to the goats?*

A. Everlasting perdition: *y* 2 Thes. 1.9.

y *They shall be ever dying, yet never dye.*

Q. *What mast we do till that day cometh?*

A. Look for it, *z* and hasten to it, praying daily: Even so come Lord Jesu: 2 Pet. 3. 12. Rev.21.20.

z *Not putting it far off, but still expecting it.*

A direction for a mans daily carriage.

Q. *What must our first work be in the morning?*

A. To let our prayer come before the Lord, and to praise his mercy: *a* Ps.88.13. Psal.59.16.

a *Which he sheweth in our continual preservation: & thus to do is to awake with God.*

Q. *What must our apparel be?*

A. Such as becometh those which professe the fear of God; *b* 1 Tim.2.10.

b *Therefore neither costly beyond ability, nor garish beyond modesty.*

Q. *What is then next to be done?*

A. We

A. We muſt follow our own buſineſſe with quieneſſe, *c* 1 Theſ. 4.11.

c Every man ought to have an honeſt calling, Gen. 3.19.

Q. What muſt chiefly be cared for in our buſineſſe?

A. To walk with God, *d* Gen. 5.22.

d To remember his All-ſeeing preſence, and to ſeek to approve our ſelves unto him.

Q. What muſt our ſpeeches be?

A. Gracious alwayes: *e* Col. 4.6.

e Such as may be a witneſs of the grace of the heart.

Q. What things muſt chiefly be avoided in in ſpeaking?

A. Lying, ſwearing, filthineſſe, fooliſh talking, jeſting, railing *f* Epheſ. 4.24. 25. Iames 5.12. 1 Cor. 5.11.

f This is called rotten communication, bewraying a corrupt heart, Epheſ. 4.24.

Q. What company muſt we keep?

A. All our *g* delight muſt be to the *h* Saints in the earth. Pſ. 16.3.

g We may, and muſt ſhew to others a love of piety, but not of delight.

h Which make conſcience of a holy life.

Q. What muſt we do when we come to our meat?

A. We muſt look *i* up to heaven, and give thanks, Mat. 14.19.

i Lift up our hearts.

Q. How many things muſt chiefly be looked unto in our diet?

A. Three.

Q. What is the firſt?

A. That our hearts be not opprеſ-

presſed with ſurfetting and drunkenneſſe, Luke 21.34.

Q. What is the ſecond?

A. That we forget not the work *k* of the Lord: Iſai.5.12.

k *The end why the Lord giveth us food.*

Q. What is the third?

A. That of that which remaineth nothing be loſt: Joh.6. 12.

Q. Ought not ſome time of every day be ſet apart for ſpirituall uſes?

A. We muſt redeem the *l* time becauſe the dayes are evil, Epheſ. 5.16.

l *Make the beſt uſe of our time.*

Q. May not recreation be ſometimes uſed?

Yes, there is a time to laugh, Eccleſ.3.4.

m *Such are none of thoſe ſports, which beget lightneſſe and impudency, or ſtand onely upon hazard being no exerciſe, either of wit or body. Theſe have the good report neither of the Scripture, nor of the godly wiſe.*

Q. What kinde of ſports may we uſe?

A. Such as be of good report: *m* Phil.4.8.

Q. How many things muſt be looked to in the uſe of our delights?

A Two.

Q. What is the firſt?

A. That our rejoycing hinder not better duties, *n* 1 Theſ.5.16,17.

n Paul *joyneth rejoycing with prayer: to teach that mirth is evil when it hindereth prayer.*

Q. What

Q. *What the ſecond?*

A. That we cauſe not our converſation *o* to be evil ſpoken of: *p* Rom. 14. 16.

Q. *What is the evening duty?*

A. To examine our ſelves *q* upon our bed, and every man to ſay to himſelf, what have I done: Pſal. 4.4. Jer. 8.6.

Q. *What muſt we do elſe?*

A. Pray: *r* Pſal. 55.17.

Q. *How many things make ſleep comfortable?*

A. Two.

Q. *What is one?*

A. Honeſt labour: *ſ* Eccleſ. 5.11.

Q. *What is the other?*

A. A godly care to thrive in religion: *t* Prov. 3.13,21,24.

Q. *How muſt ſleep be uſed?*

A. Love it not, leſt thou come to poverty: Prov. 20.13.

o Our Chriſtian liberty to uſe delight.

p As though it were the ground of licentiouſneſs.

q What hath been our behaviour that day.

r That the ſin of the day paſt may be pardoned, and in the night following we may be preſerved.

ſ In the duties of a mans lawfull calling.

t Read the place and ſo much ſhall appear.

Perſonall duties.

The Magiſtrates duty

Q. *What is the principal duty of the Magiſtrate?*

A. To beautifie the houſe of

of God: u Ezekiel 7.27.

Q. How must he carry himself among the people?

A. As a minister of God for the peoples wealth: Rom. 13.4.

Q. How shall he procure the peoples wealth?

A. If he be for the praise of them that do well, and the punishment of evil doers; 1 Pet. 2: 14.

Q. What kind of men are fit to be Magistrates?

A. Men of courage, fearing God, dealing truly, and hating covetousnesse, Exod. 18.21.

u *To advance true Religion: and this belongs to every one in authority according to his place even from the king to the lowest officer.*

The subjects duty.

Q. What is the subjects duty?

A. To be subject for conscience sake: (w) Rom. 13.5.

Q. What else.

A. To pray for them that are in authority: x 1 Tim. 2.2.

Q. What besides?

A. Not to curse the magistrate so much as in a thought: Eccles. 10.20.

w *Knowing Magistracy to be Gods Ordinance.*

x *If they be good that they may be strengthened, if evil, that they may be reformed.*

Q. *Is*

Q. *Is there any other duty?*

A. We muſt not joyn with them that are ſeditious: *y* Prov. 24.21.

y *Theſe three latter duties flow from the former, of ſubjection for conſcience ſake; he that is ſo, will pray, will neither in heart curſe, nor in act rebell,*

The Miniſters duty.

Q. *What is the Miniſters duty?*

A. To take heed to his Miniſtery which he hath received, that he fulfil it, Col.4.17.

Q. *How may that be done?*

A. 1. By watching continually over the flock: *z* Iſai. 66. 6. Acts 20.28.

z *For Satan ſeeketh continually to devour.*

2. By being diligent to know the eſtate of his flock: *a* Prov. 27. 23.

a *This rule of Solomon may be fitly applyed to this matter, ſeeing every Miniſter is a Shepherd.*

3. By giving attendance to reading: *b* 1 Tim. 4.13.

b *He muſt be ſtudious, that he may be full of matter.*

4. By not being intangled with the affairs of this life: 2 Tim.2.4.

5. By being inſtant in preaching the word: *c* 2 Tim. 4.2.

c *With this muſt go the adminiſtering the Sacraments, as occaſion ſhall require.*

6 By catechizing: *d* Gal. 6.6.

c *The word in the Greek ſignifieth to watch.*

7. By being an example to them that beleeve: 1 Tim.4. 12.

Q. *What is the puniſhment of a negligent Miniſter?*

A. God will require the peo-

ples

ples blood at his hand: Ezek. 33.8.

Q. *How many things are chiefly necessary for him that is to be a Minister?*

A. Two.

Q. *What is the one?*

A. That he hold fast the faithfull Word: e Tit. 1.9.

e *He must be a man of sound judgement.*

Q. *What is the other?*

A. That he be able to exhort with wholsom doctrine, and reprove them which say against it f Tit. 1.10.

f *He must have also the gift of teaching.*

The peoples duty.

Q. *What is the peoples duty in regard of such a Minister?*

A. The peoples duty hath five branches.

Q. *What is the first?*

A. To obey and submit themselves: g Heb. 13.17.

To the soundnesse of doctrine and power of exhortation.

Q. *What is the second?*

A. To have him in singular love, and to know him: h 1 Thes. 5.13.

h *To reverence him.*

Q. *What is the third?*

A. To make him partaker of all their goods: Gal. 6.6.

Q. *What is the fourth?*

A. To:

A. To pray for him that utterance may be given him: Eph. 6.19.

Q. What is the fifth?

A. To receive no accusation suddenly against him; *i* 1 Tim. 5.19.

i It was direction given specially to Church Rulers, but may be applied to private men.

Q. Why must the people thus carry themselves to their Minister?

A. For three causes.

Q. What is the first.

A. Because he worketh the Lords work; *k* 1 Cor. 16.10.

k He is imployed in the gathering together of the saints Eph. 4.12.

Q. What is the second?

A. Because he watcheth over *l* their souls, and must give account thereof; *m* Heb. 13.17.

l. Therefore they are their own foes that withstand him

m He is bound in conscience to do that which he doth

Q. What is the third?

A. Because otherwise he shall do his duty with grief, which is unprofitable for the people; Heb. 13.17.

** The Lord seeing the grief of his soul, will punish those, which cause it.*

Houshold duties.

Q. What is the duty of the master of the family for matter of religion?

A. To

A. To command his houſhold to keep the way of the Lord; *n* Gen. 18.19.

n For this end he muſt have religious exerciſes in his houſe: as prayer, catechizing, reading the Scriptures, muſt alſo bring his people to the congregation.

Q. What is his duty for outward things?

A. To make proviſion *o* for thoſe of his own houſhold; 1 Tim. 5.8.

o By honeſt means.

Q. What is the wives duty in theſe things?

A. To be a help to her *p* huſband; Gen. 2.18.

p Both in matters of religion and in outward things.

Q. What is the mans duty in regard of his wife?

A. To dwell with her, and to love her as his own body; Epheſ. 5.28. 1 Pet. 3.7.

Q. What is the womans duty to her husband?

A. To be ſubject to him, as unto the Lord: *q* Epheſ. 5.22.

q That is, willingly, and cheerfully in all lawful things.

Q. What is his duty whom God hath made a father?

A. To bring up his children in the inſtruction and information of *r* the Lord; Epheſ. 6.4.

r In religion, in good manners, and in an honeſt calling.

Q. What is the mothers duty?

A. To nouriſh her children

and instruct them: ſ 1 Tim. 5. 10. Prov. 31. 1.

ſ Solomon ſetteth down the Leſſon which his mother taught him.

Q. *What is the maſters duty in reſpect of his ſervants?* t

t By ſervants are meant thoſe that are imployed by us in our buſineſs, whether they do dwell with us, or otherwiſe.

A. To do unto them that which is juſt and equal: u Col. 4. 1.

u That which their honeſt ſervice deſerveth.

Q. *What is childrens duty to their parents?*

A. T obey them in the Lord: (w) Epheſ. 6. 1.

w For pieties ſake and without breach of piety.

Q. *What is childrens duty to each other?*

A. Not to fall out: Gen. 45. 24.

Q. *What is ſervants duty?*

A. In ſingleneſſe of heart and all good faithfulneſſe to pleaſe their maſters, yea, though they be froward: Epheſ. 6. 5. Tit. 2. 10. 1 Pet. 2 18.

The duty of ſingle perſons.

Q. *What is required of perſons unmarried?*

x It is a general commandment appertaining to all ſorts of men.

A. If they cannot abſtain, they muſt marry: x 1 Cor. 7. 9.

Q. *How muſt they marry?*

y With conſent of Parents, and with care had of Religion.

A. Onely in the Lord, y. 1 Cor. 7. 3, 9.

The

The duty of neighbours each to other.

Q. What is required of neighbours that live and converse together?

A. To consider one another, to provoke one to love, and to good works: Heb.10.24.

Q. How must we be affected in respect of those things which happen to our neighbours?

A. We must rejoyce with them which rejoyce, and weep with them that weep: z Rom.12.15.

Q. What is the benefit of a good neighbour?

A. He is better then a brother afar off: a Prov.27.10.

Q. What is the best means to preserve good neighbours?

A. He that hath friends must shew himself friendly: Prov. 18. 24.

Q. But how if there be jarring sometimes?

A. Let not the Sun go down upon your wrath: Ephes.4.26.

Q. Put case a man be daily provoked?

A. Be

z *Be ready to relieve their miseries as we are able, yea, and in some cases above ability,* 2 *Cor.* 8.3.

a *Either in place, or in kind affection.*

A. Be not overcome with evil, but overcome evil with goodneſſe: Rom. 12. 21.

Q. When a man hath many enemies, what is the beſt way to have peace?

A. If a mans wayes pleaſe God, he will make alſo his enemies be at peace with him: *b* Prov. 16. 17.

b *Namely, unleſs the Lord in his wiſdom know it to be better for us to be exerciſed with the malice of evil men.*

Q. How if a man live in a place ſo wicked, that it is not ſafe for him almoſt to be familiar with any?

A. He muſt ſtrive to ſhine like a light in a naughty and crooked generation: Phil. 2. 15.

A direction for matters of contract.

Q. How muſt we carry our ſelves in our dealings with men?

A. We muſt neither oppreſſe, *c* nor defraud *d* any man in any thing: 1 Theſ. 4. 6.

c *By hard and extream dealing, racking, uſury, taking advantages, &c.*

d *By cunning and ſubtile courſes, as falſe weights, &c.*

Q. What is the rule by which all our contracts muſt be guided?

A. Whatſoever we would that men ſhould do to us, we muſt do even ſo to them: Matth. 7. 12.

The

beginning of Christ.

The rich mans duty.

Q. What is the rich mans duty?

A. To honour God with his riches: Prov. 3.9.

Q. How is that done principally?

A. If he be rich in good works, and ready to distribute: *e* 1 Tim 6.18.

Q. How many things must a rich man take heed of?

A. Two: highmindednesse, and confidence in his wealth; *f* 1 Tim. 6.17.

Q. What must be the rich mans joy?

A. That he is made low; *g* Jam. 1 10.

e *By giving or lending freely,* Deut. 15.8. *and sometimes by forgiving debts,* Neh. 5.9. &c.

f *A conceit that he is in Gods favour, and such a man as he ought to be, because he is rich.*

g *By seeing the vanity & danger of riches.*

The poore mans duty.

Q. What is the poor mans duty?

A. To learn to know how to be abased and to have want. Phil. 4.12.

Q. What is the best means by which a man may be assured while he liveth, never to fall into extremity?

A. To seek first the kingdom

dom of God, and the righteouſneſſe thereof: *h* Matth. 6. 33.

h That newneſſe of life which becometh the heires of Gods kingdom.

Q. *What muſt be the poor mans joy?*

A. That he is exalted (to be the childe of God by grace, *i*) Jam. 1. 9.

i That is the meaning of the holy Ghoſt in this place.

The duty of aged perſons.

Q. *What is the duty of the aged man?*

A. To be ſober, honeſt, diſcret, ſound in faith, in love and patience: *k* Titus 2. 2.

k Theſe duties are required of all, but ſpecially of the aged.

Q. *When is age a crown of* l *glory?*

l That is, when it doth truely deſerve reverence.

A. When it is found in the way of righteouſneſſe: Prov. 16. 31.

Q. *What is required of elder women?*

A. To be of ſuch behaviour as becometh holineſſe, and to inſtruct the younger women: Tit. 2. 3, 4.

The young mens duty.

Q. *How many be the duties of young folk?*

A. Three

A. Three especially.

Q. What is the first?

A. To remember their *m* Creatour: Eccles. 12.1.

m *To consecrate their fresh years to the knowledge and service of God.*

Q. What is the second?

A. To be sober minded, and to flee the lusts of youth: Tit. 2.6. 2 Tim. 2.22.

Q. What is the third?

A. To honour the person of the aged: Levit. 19.32.

Q. *Wherewithal shall a young man redresse his way?*

A. In taking heed thereto according to Gods word. Psa. 119.9.

The sum of all.

Q. What is the brief sum of the whole duty of man?

A. To fear God, *n* and keep his commandments, *o* Eccl. 12.13.

n *To be careful not to offend God.*

o *To have an eye to his revealed will and to make it our counseller in the way of salvation,* Psal. 119.24.

Q. What is the reward of all?

A. He that doth these things shall never be moved, Psal. 15.5.

Let God alone have the glory.

FINIS.